

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;  
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE  
LORD'S ANGER."—Zephaniah ii, 3.

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Price One Penny.

## THIRTY-EIGHTH SEMI-ANNUAL CONFERENCE.

(*Deseret Evening News*, Oct. 6, 1868.)

The Thirty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened this morning in the New Tabernacle at ten o'clock. The congregation at that hour was a large one, though the vast building was not filled; and as the voices of the choir mingled in harmony with the sonorous tones of the great organ, in the opening hymn, the solemnities of the occasion pervaded the assembled thousands.

On the stand we noticed President B. Young and President D. H. Wells, of the First Presidency; Apostles Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Geo. A. Smith, E. T. Benson, C. C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon and Joseph F. Smith; John Smith, Patriarch; John Young, E. D. Woolley and Samuel W. Richards, the Presidency of the High Priests' Quorum; George B. Wallace and Joseph W. Young, of the Presidency of this Stake of Zion; Joseph Young, Albert P. Rockwood,

Jacob Gates and John Van Cott, of the First Presidency of the Seventies; Edward Hunter, L. W. Hardy and Jesse C. Little, the Presidency of the Bishopric; Bishops, presiding Elders, and leading men from settlements the most remote, and those at nearer points of distance, Idaho, Utah, and Arizona being represented.

One notable point in connection with this Conference is, that it is the first General Conference of the Church held in Utah at which there has been a full Quorum of the Twelve Apostles present. The nature of the duties and labors of the Twelve causes one or more of their number to be nearly always absent in some parts of the earth, aiding to build up the Kingdom of God; but this October, through the recent arrival of Elder Franklin D. Richards, all are in the Territory, and all are assembled at Conference. The communion and counsellings of President Young, President Wells, and the full Quorum of the Twelve, with their united wisdom, wide experience,

and the spirit and inspiration which accompany them, will, beyond doubt, give birth to much most valuable instruction and counsel to the people, and the adoption of such measures, under the dictation of the Spirit of God, as will be of incalculable benefit to the interests of the community. We record this meeting together of all the Twelve at Conference, as most noteworthy.

The meeting was called to order by President B. Young, and the Tabernacle choir sang the opening hymn: "The morning breaks," &c. Elder George A. Smith offered up prayer, and the 20th Ward choir, which occupied a position on the left of the stand, sang the hymn, "Father, how wide thy glory shines," &c. •

Elder Orson Hyde first addressed the Conference, reasoning at some length on the principles of temporal and spiritual salvation. As many followed the Savior for the loaves and fishes, so many seek the home of the Saints for mere sordid and pecuniary motives, caring for nothing higher than the accumulation of this world's goods. But the Saints have to work out their salvation, to build up the kingdom of God, and further the cause of human redemption. The feeling which many have, that now is a season of scarcity of bread, and from which they are led to shut up their bowels of compassion, is not one that should be indulged in. We should succor the needy and do good to all. The approach of the railroad toward completion, and the spirit which animates those engaged in its construction, are evidences of the manner in which God is working for the accomplishment of his holy purposes. When that road is completed, it will be found to be a mighty instrument in the hands of the Lord for furthering his work. The speaker exhorted the Saints to labor diligently to build up the kingdom of God, and learn to become saviors before the Lord.

The Brigham City choir, under the leadership of R. L. Fishburne, which occupied a position to the right of the stand, sang the anthem, "I will lift up mine eyes!"

Elder Orson Pratt then addressed the congregation. He noticed the rea-

sons why we came here—not because we wanted to, but because we were compelled to, and could not help ourselves. The spirit of opposition which drove the Saints beyond the Rocky Mountains, and compelled them to seek a shelter in the then almost unknown wilds of this mountainous country, has operated against the Church and its leaders from the time the Prophet Joseph obtained the plates up to the present. The same spirit has ever manifested its opposition to the people of God, whenever he has had a Priesthood and power upon the earth and communicated his revelations to his people. The Saints have been called upon to gather out from the nations of the earth, that they may be separated from everything unrighteous and corrupt. We have toiled and labored here to make ourselves homes. We were compelled to labor by the force of circumstances and the exigencies of our situation. No other people have toiled as we have done, for no other people have been placed in such untoward circumstances. Who has done all that is to be seen in this Territory, in changing it from a wilderness to a beautiful, well cultivated and productive country? The old settlers have done it. They pioneered this region and gave to government a country which would have been unsettled perhaps for another century, for they made a base of supplies for the exploring parties, prospectors and mining camps, which have been the birth of several surrounding States and Territories. We were refused our rights in Missouri and Illinois, because the people there said we were not the old settlers in those regions. We are the old settlers here; and we have come here to enjoy freedom and the rights guaranteed to us by the Constitution of our country. With our religious rights and liberties, we have many others, and among these is the right to trade with whom we please and where we please, so long as we do not break any law nor infringe upon the rights of others. We have fostered here men who have used all the influence in their power to injure us as a people; we have given them our grain, paid them our money, and impoverished the Territory by putting

millions and millions in their hands to be carried away. Did they profess friendship? Yes. But as an individual, unless men repent and keep the commandments of God, the speaker said he would not trade with them to the extent of one dime.

Elder Pratt reasoned on this principle at some length, and dwelt in a plain and forcible manner on the course pursued by merchants who openly professed friendship for the "Mormons," but secretly did everything in their power to injure and, if possible, destroy them; and said he would rather go into the mountains, kill the wolves and dress in the skins thus obtained, than put money in the hands of those who would destroy him, his brethren, and the institutions of the kingdom of God.

Singing by the Tabernacle choir.  
Prayer by Elder E. T. Benson.

Conference adjourned till 2 o'clock.

2 p.m.

The 20th Ward choir sang "My soul is full of peace and love," with Hallelujah by brother J. J. Daynes.

Elder Erastus Snow prayed.

The Fishburne choir sang a quartette—"Pray for the peace of Deseret."

Elder John Taylor spoke of the character of our Conferences, and the objects for which we assembled together in such a capacity. The subjects dwelt upon at such times are not confined to that which is usually called religious by the sectarian world, but comprise everything that relates to man's welfare, happiness, prosperity and existence, all of which is embraced in our religion. The subject of trading, spoken of in the forenoon, would bear considerable investigation. It had been a principle acted upon by all nations to adopt measures calculated to further the general good. Our position is such a one as many nations have been placed in at some period of their existence. Nations make treaties of commerce, appoint consuls, and take other steps to protect their trade and commercial relations. Special advantages are conferred upon various industries; protection is extended to home manufactures, and prohibition is exercised to a greater or less extent against imported goods. No one ques-

tions the right to do thus; no one thinks of bringing charges against any people or nation who try to further their own interests in such a manner. We are not a nation, but as a part of this Republic, and in our Territorial condition we hold political relations with the general government. We are somewhat different from other communities. Our religion has brought us together; our faith unites us; yet we have rights which we cannot neglect and be justified. Numerous and strong reasons were adduced by Elder Taylor why we should not trade with those who have tried and continue to try to injure us; and why we should support ourselves, do our own trading, our own merchandizing, and build up the Territory that is our home. This is done by political organizations and by religious societies all through Christendom, and we have an equal right with others to protect ourselves and our own interests.

Several rules for the guidance of the moral course of the Saints were then read, and submitted to the vote of the congregation, who unanimously agreed to sustain and live by them.

Elder Joseph W. Young testified to the truth and importance of the doctrines advanced to-day. The question is, will we sustain ourselves? He quoted the words of Jesus, "He that is not with us is against us," and urged the necessity of our being united and faithfully acting upon the principles advanced touching this matter.

The Tabernacle choir then sang a hymn, composed for the occasion by sister Eliza R. Snow.

Bishop E. D. Woolley offered up prayer, and the Conference adjourned till Wednesday morning, 7th, at 10 o'clock; a meeting of the Priesthood being called for half-past six o'clock in the evening.

6½ p.m.

Pursuant to call, the Bishops, their counsellors, with the Priesthood generally, convened in the Old Tabernacle, Presidents B. Young and D. H. Wells, the Twelve Apostles, and over three thousand Elders being present.

"Softly beams the Sacred Dawning," was sung by Elders J. D. T. McAllister and G. Goddard, and Elder Orson Hyde offered prayer.



"Glorious things are sung of Zion" was then sung.

Bishop Edward Hunter made some remarks, recalling personal reminiscences of his early history in the Church, and touching on some scenes through which he had passed. He said we are here and in the right place to build up the kingdom of God. When he came here the country was a barren desert, and there seemed to be no natural soil that would produce sustenance for human life; but the Lord blessed the land and the elements, and now the country is productive and our labor is blessed. He called attention to the negligence which some manifest with regard to paying their Tithing. He said some evaded doing their duty in this respect when they should rejoice in the privilege; and he urged the brethren to do their duty and act like men of God, to pay their Tithing and realize the blessing which accompanies obedience to the commandments of the Lord.

President B. Young said that he thought he could be able to make the congregation hear without injury to himself, if the brethren would keep very still. We have a great work to perform to save the house of Israel and gather the honest in heart. Much was done since the last Fall Conference to bring the poor Saints from the nations. And while the disposition was manifested by the brethren to do everything in their power, much faith had to be exercised to accomplish what has been done. At the 1st of February last there had only been received \$9000 towards gathering the poor this season; yet, when Elders H. B. Clawson and William C. Staines were sent east on the 17th of the same month, there were \$27,000 to send with them. Over \$70,000 had been received for this purpose. There had been 3197 persons emigrated from Liverpool; and as on a calculation it was found that it would cost about sixty-five dollars a head, or \$65,000 for one thousand adults, to bring them from Liverpool to the terminus of the U.P.R.R., it would be seen that the agents had been greatly blessed in furthering the immigration, although a number of those brought on were

able to help themselves in part. He said we have still much to do to gather those who remain; and after he had related what had been done by some last year, he proposed that we should re-commence our efforts in the same direction. He offered a donation of another thousand dollars this year, and Captain W. H. Hooper proposed also to give a thousand. He spoke of the railroad as one of the greatest blessings, of a temporal character, which had ever been conferred upon the Saints, and referred to the honorable manner in which those connected with it had dealt with us, and said they should be blessed of the Lord. He spoke in a calm, clear and impressive manner on the subject of trading with those not connected with the Church. A report of his remarks will be published, to which we refer our readers.

Elder George A. Smith urged the brethren on a subject which he has often dwelt upon—the importance of those who have not done so taking out their naturalization papers, that they may be in a position to assume the responsibility and claim the rights of citizenship. He also advocated the importance of educating our own teachers, by sending young men and women to normal schools where they can be qualified for successfully taking charge of schools.

An expression of opinion was called for relative to the subject of trading, when it was unanimously voted that we sustain ourselves and those who sustain us.

Elder Joseph F. Smith offered the closing prayer.

Wednesday, 7th, 10 a.m.

The Tabernacle choir sang the hymn commencing on the 67th page, "Praise ye the Lord." Prayer by Elder Jacob Gates. Singing by the 20th Ward choir, the anthem, "Zion awake."

President B. Young then said the Authorities of the Church would be presented to the Conference, and Elder George Q. Cannon presented them in the following order. It will be seen that Elder George A. Smith was called to fill the position of President H. C. Kimball as first counsellor to President Young, and Elder Brigham



Young, jun., was appointed to fill the vacancy in the Quorum of the Twelve thus created. Every vote was, as usual, unanimous.

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, George A. Smith his first, and Daniel H. Wells his second counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Joseph F. Smith, and Brigham Young, jun., members of the said Quorum.

John Smith, Patriarch of the Church.

Daniel Spencer, President of this Stake of Zion, and George B. Wallace and John T. Caine his counsellors.

William Eddington, John W. Young, John L. Blythe, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, George W. Thatcher, Peter Nebeker, and Charles S. Kimball, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards his counsellors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott, members of the first seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little his counsellors.

Samuel G. Ladd, President of the Priests' Quorum, Robert Price and William McLaughlin his counsellors.

Adam Spiers, President of the Teachers' Quorum, Henry I. Doremus and Martin Lenzi his counsellors.

James Leach, President of the Deacons' Quorum, Peter Johnson and Charles S. Cram his counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigration Fund to gather

the poor, George A. Smith, Daniel H. Wells, and Edward Hunter his assistants for said Fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff his assistant.

Elder John Van Cott, in some spirited and pointed remarks, contended that we should govern ourselves in wisdom in our appetites and labors, and cease to be "hewers of wood and drawers of water" for those who grow strong on our weakness and fat on our leanness. As a people we have had to labor very hard to conquer this wilderness and subdue the elements around us, that we might draw a sustenance from the earth. We have labored to excess, and have been unwise in so doing. We should learn to govern our lives so as to prolong them. He testified to the truth and wisdom of the teachings given during this Conference, and said the Saints should take care of themselves, exalt themselves, and sustain the interests of the kingdom of God.

Fishburne's choir sang, "Do they pray for me at home," sweetly and touchingly.

Elder George Q. Cannon said this was a momentous period, and he felt deeply impressed with its importance. He was extremely desirous that the people should realize the full force of the course they had been pursuing. He reviewed the circumstances which had given power and influence to our enemies here in our midst, and referred to the events which occurred in Nauvoo immediately preceding the martyrdom of Joseph and Hyrum. The threat is made that we will be crushed and destroyed, and this threat is not made covertly, quietly, nor in a corner, but it is published in our principal city, and sent forth to the world, north, south, east and west, and with it slanders the most foul and abominable have been circulated. No greater evidence of our patience, forbearance, and law-abiding tendencies could be given than the fact that the author of these threats, falsehoods and slanders is not hung. He walks our streets unnoticed and unchallenged. In any other Territory he would be hung up to a telegraph pole by an outraged community. If the people will not

sustain the author of these outrages on themselves, let them cease sustaining those who do sustain him, for the paper he publishes is subscribed for, fostered and sustained by individuals in this city who seek the support of this people. It has been claimed that those from whom we are withdrawing our patronage here, have been the means of bringing prosperity and trade to us—that they have benefitted us instead of our benefitting them. If such is the case it will not hurt them, nor do them any injury for us to cease contributing our strength to them. There are among the merchants here fine gentlemen, and were they in the east he would as soon trade with them

as any others; but the reason why he would trade with them there and not here is, if they were there they would have no interest in exciting a crusade against us, they would have no false contracts to seek for, and no reason for creating bitterness against us that the results consequent upon it might make contracts for them to gain money by. Elder Cannon said the subject was one that should be investigated wisely and dispassionately; and he urged the people to serve God and keep his commandments.

Antem by the Tabernacle choir  
"O, Praise the Lord."

Prayer by Elder Lorenzo Snow.

[TO BE CONTINUED.]

## SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

It was in the month of April, in the year C.E. 70, that Titus, the son of the Roman Emperor Vespasian, took his position, and encamped with a numerous army around the walls of Jerusalem. The defenders of the city within it were divided into three garrisons; but between these the fiercest hostility unfortunately prevailed, so that the energy and fortitude which should have been directed against the common enemy were expended among themselves. Their combined forces amounted to about twenty-five thousand men. The troops of Titus were composed of Roman soldiers and some few from Syria, from Egypt, and other portions of the empire, making an immense armament, amounting probably to a hundred thousand men. The fortifications of the city were so extensive and apparently impregnable, that it seemed impossible that any human power could assail them with success. They consisted of three walls, one within the other, which surrounded the city on all sides, except at such places where the nature of the ground being steep with impassable ravines, there was but a single rampart. These walls were surmounted by lofty fortresses built of solid masonry, ninety

on the first wall, fourteen on the second, and sixty on the third. The strongest of these bulwarks was that called Autonia. Its elevation was seventy feet, and it stood on a rock ninety feet high. But higher still than all the other edifices of the city, rose the glittering walls and towers of the Temple, each side of which occupied the eighth of a mile in length. It was a magnificent and stately structure, combining together the appearance of a fortress and a palace. Some of the single stones employed in the foundations were seventy feet square. It had its outer courts and inner courts. The gates were constructed of Corinthian brass, and exhibited the most elaborate workmanship. The most beautiful of these was eighty-seven feet high, and was sheeted with gold and silver. Over another gate a golden vine was suspended, to which bunches were attached as large as a man. The roof of this gorgeous edifice was covered with spikes of the precious metals; its spacious courts were built of marble; all the utensils used within it were of gold and silver; splendor and beauty were combined together in everything connected with it; and its walls and pinnacles were constructed

with materials of such strength and solidity that they seemed to have been built for eternity. In five short months this temple and all the principal buildings of Jerusalem were transformed into a smoking and crumbling ruins. Titus immediately addressed himself to the task of sacking the city, and brought his legions and his various implements and engines of war to bear upon the massive fortifications. On some occasions the Jews fought with great heroism, and routed the besiegers. At other times Roman valour and discipline prevailed over the tumultuous fury of their foes. Had the leaders of the different factions within the city—Simon, John, and Eleazar—been united, the conquest of the city might have proved a much more difficult task; but these refused, in general, to act in concert, and by their mutual hostilities assisted the Romans. The first important success was the taking of the tower of Antonia, which Titus ordered to be levelled with the ground. Next the Romans effected a breach in the wall which connected that fortress with the temple. Meanwhile famine and pestilence began to rage among the besieged, and they suffered excesses of horror at the very details of which the heart sickens. On the 10th of August the temple was set on fire, and soon its snow-white walls and gilded pinnacles were enveloped in flames. After burning many hours the once gorgeous pile became a total ruin; and the Roman army at length entered within that portion of the city in which the edifice had stood. The upper city still remained in possession of the Jews. A conference was proposed between the belligerents, and Titus agreed to permit the Jewish soldiers and people to withdraw unharmed if they surrendered without further delay. The proposition was rejected; and on the 20th of August the Roman troops and battering rams commenced to operate on the upper walls. At length, on the 19th of September, C. E. 70, the final triumph of Roman arms and valour obtained possession of the

whole city, and one of the most memorable sieges on record terminated. During its progress the almost incredible number of a million of human beings are supposed to have perished by famine, disease, the sword of the enemy, and the factions and massacres which raged within the walls. Not less than a hundred thousand captives were made among the unfortunate beings who fell into the power of the victor. Many of these were sent to grace the triumph of Titus at the Roman capital, while the vast majority were reserved to labour in the mines of Egypt or were distributed among the provinces of the empire to be exhibited as gladiators in public shows, or to serve their owners in every menial capacity, till death, more merciful than the conquerors, released them from their miseries.

Thus terminated the long and memorable career of the Jewish state and kingdom. Vespasian, the Roman Emperor, issued an edict putting up all the lands of Judea for sale; and by these means a foreign population became to some extent introduced into those abodes which for so many generations had been occupied by the children of Abraham. A garrison of a thousand Roman soldiers were posted within the ruins to prevent the reconstruction of the walls and the temple; and careful search was made by the imperial order for all those who were in any way related to the royal house of David, that they might be slain, to prevent the possibility of a revival of their claims to the sovereignty of Judea. A portion of the country had in a great measure escaped the horrors of the war; all those cities and districts which lay beyond the Jordan, and had submitted without resistance to the Roman arms, such as Samaria, and the dominions of King Agrippa, were not devastated by fire and sword. There the Jewish people continued to live in comparative security, though their unity as a nation, and their importance and influence as a separate community, had passed away.

[TO BE CONTINUED.]

General Grant and Mr. Schuyler Colfax are elected President and Vice-President of the United States.



## THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, NOVEMBER 14, 1868.

### LIVE YOUR RELIGION.

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OUR beloved President, Brigham Young, in his instructions to the Saints in Utah, frequently urges them to live their religion. Being ever impressed with the necessity of this, we have chosen this very pithy sentence for our editorial. It is a singular fact that in all ages mankind have been very willing to fight for their religion, die for it, and persecute unto death those who did not believe the same doctrines that they professed to. But it has always been difficult for their priests, or teachers, to induce the multitude to live according to the moral code they taught. This failing has not been confined to the laity, but the exponents of the various faiths themselves have frequently fallen short of illustrating in practice what they profess in theory. Hence the phrase "physician heal thyself." Such teachers have been obliged to say, "do not do as I do, but as I say." This must be very weak, to say the least of it, and not calculated to inspire others with the assurance that it was possible to live according to the principles they taught.

The most atrocious cruelty has been committed by man upon his fellow-man for the sake, as they said, of religion. They believed they were doing God a service by their unholy rites, torturing unto death the unfortunate beings who differed with them in their religious belief. Thousands have gazed with ghastly satisfaction upon the awful sufferings and dying agonies of those who have been burned alive at the stake. And when they had satiated themselves with this shocking sight, this horrible spectacle of paganism, disperse to their drunkenness, slandering, cheating and debauchery, as though their hearts were stone and their consciences dead to every ennobling principle. So dark and cruel is false religion, that every principle of pure love and refinement is swallowed up in a desire to sustain holy(!) faith by such a terrible scene of barbarism. Hence it has become a saying that "man will do anything for religion, but live it."

It is an error for the Saints to suppose that believing on God and Jesus Christ, repenting of their past sins, being baptized, by immersion, for the remission of their sins, and receiving the gift of the Holy Ghost, is all that is requisite for their being saved in the kingdom of God. It is not so. These are the initiatory steps by which they become the children of God, by adoption, having been adopted into His family by their obedience to the first principles or commandments of His kingdom. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby

we cry, Abba, Father." By these steps we realize that the kingdom of God is a reality, that it is again established upon the earth, and that Jesus Christ was and is indeed the Son of God, and that the principles He taught are the only ones which, through our obedience thereto, will save us in the kingdom of God. Therefore it is highly necessary that we should study, and get a familiar acquaintance with all the principles He taught, and live them; practice them in our everyday life, in all our dealings with our neighbors, that we may not be under condemnation. If we do not, we shall undoubtedly be beaten with many stripes; for it is written, "that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Then it behooveth us to examine ourselves, and see if we are living up to the light and intelligence that obedience to the Gospel hath revealed to us.

There are the children of obedience and the children of disobedience in the kingdom of God, as well as in the world. There are those who love and delight to do the will of God, and are ever preparing themselves to know more of His will by living up to the knowledge that they have. But the wheat and the tares grow together until the harvest, when they will be separated. So it is in the kingdom of God; there are those who profess to, and there are those who really do the Master's will. Profession alone is similar to "faith alone," dead, because it brings forth little or no fruit. We must always remember "that faith without works is dead," and that the greatest testimony that we can bear of our love to God, and of the truth of the principles that His glorious Son taught, is by demonstrating them in our everyday life, and living in obedience to the teachings and valuable truths that are continually given by the servants of God through the press and by oral instructions. These are indeed the word of God, through the holy Spirit, adapted to our circumstances to-day, and we should make them a light unto our path and a lamp unto our feet. By them we can walk in the light, as Jesus Christ is in the light, then do we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. (John i, 7.)

The Savior taught his disciples in the following language: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are the disciples of Jesus Christ, and if our light does not shine, we presume it must be because we do not live our religion, but merely profess the principles to accomplish some end of our own. The motives are alone known unto God. It is very certain that if any one demonstrates the principles of the doctrines of Christ in their associations and dealings with the world, it is soon noticed in this generation. For being taught the very erroneous doctrine that they can do nothing, that Jesus Christ has taken all their sins upon himself, requiring them only to believe on him and he will save them, is not likely to induce the necessity of a very strict moral practice; so that when any one, however humble, is seen to be living the glorious principles that Jesus taught, he is sure to be observed. It is the mere profession of these principles that operates as a stumbling block to many, to a greater or lesser extent. This arises from the fact that, as a general rule, mankind judge from appearances; therefore it is very natural that, when they hear an individual testifying that he knows

that Jesus Christ was and is the Son of God, and that he knows that God has again restored His Church to the earth, and that he knows this by the revelations of the Holy Spirit, they should notice his actions and see whether his life corresponds with his testimony; thinking, very naturally, that if God had revealed so important a fact to them, it would certainly have the effect of causing them to strive to order their lives so as to please Him and manifest their gratitude for so great a boon. If they do not perceive this, they doubt the truth of the testimony. Were we to rely alone upon obedience to the first principles, we would differ but slightly from those termed Christians, who believe and consider themselves to be justified and saved by faith alone. "The devils also believe, and tremble." (James ii, 19.)

It may be asked what we mean by "live your religion." We mean, live "by every word that proceedeth out of the mouth of God." After having repented of past sins and been baptized for their remission, to sin no more, but to do right. Do no wrong; speak no evil; if you have ever stolen, steal no more; if guilty of the sin of drunkenness, drink no more; if you have been in the habit of swearing, swear no more; if you have been influenced by a violent temper, learn self-government, self-control, and be gentle and kind; if you have spoken evil, slandered, or been guilty of backbiting, do so no more, but "speak of all the best you can;" if you have been dishonest, learn to be honest; strive to live within your means, and lay a foundation on which to build a life that you can reflect upon with pleasure and satisfaction. Strive to be pure and virtuous in your thoughts, words and actions, envying no man anything, but patiently striving to overcome all evil, that you may be approved of God. Strive to get faith to consecrate one-tenth of your income to the service of God, thereby proving Him and increasing in experience and a knowledge of the providences of God, and gain the confidence and blessing of our heavenly Father by a firm and steady adherence to the principles of truth and righteousness. Jesus said: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Bear what fruit? The fruits of righteousness.

The Saints profess to have the Spirit of God, and it is well known, or should be, by every Bible believer or student, that "the fruit of the Spirit is in all goodness and righteousness and truth." It is not professing Christ that constitutes us his disciples, but it is by demonstrating the superiority of his system or plan of salvation by daily living the principles he taught. By study and reflection we learn that his instructions all agree, whether they were taught unto the Jews and others in Palestine, as recorded in the Bible; or unto the Nephites and others in America, as recorded in the Book of Mormon; or to the inhabitants of the earth in these latter-days, as recorded in the book of Doctrine and Covenants; they all agree, all teach the same principles. The same Spirit taught the same doctrines in the days of Adam, Noah, Jesus and his Apostles, and through Joseph Smith, and now through Brigham Young and the Twelve, as also through all the sons of God whom He hath called to be his witnesses unto the nations, for He is the same to-day, yesterday, and forever—"His course is one eternal round," and in Him there is "no variableness, neither shadow of turning." Therefore, we would affectionately entreat all the Israel of God, called to be Saints, in the language of our beloved President: "LIVE YOUR RELIGION."

G. T.



## PRESIDENT YOUNG'S TRIP SOUTH.

[CONCLUDED FROM PAGE 710.]

Sept. 24th, 1868.

Last night was the coldest night we have had since leaving home. Water poured into a tin dish outside this morning had a thin surface of ice over it within half an hour. Fires in sitting rooms were necessary for comfort last evening and this morning. We left Ephraim with the most kindly feelings towards our Scandinavian brethren in general and brother Canute H. Brown in particular. We reached Manti a little after nine a.m. and were welcomed with enthusiasm and warmth by young and old who were drawn up to receive the company. The construction of arches of evergreen is becoming a regular feature in these receptions of President Young and his company. On entering Manti we passed under a fine one, upon which was stretched the word WELCOME in large letters. Before going to meeting the company was conducted by Bishop A. J. Moffat to a stone school house, where a very interesting collection of home productions was displayed. This exhibition was most gratifying, as it gave the visitor a better idea of the range of our products than any number of written or oral descriptions could do. We saw shawls there, manufactured at home in Manti, of a quality, that surprised us, they were so excellent. It would be improper to mention names—unless we mentioned all—where there was so much that was worthy of praise. There were flannels, linseys, jeans and cassimeres in the piece, and in great variety; and there were dresses, coats, &c., made up. The display of grains, fruit and vegetables was also fine. We noticed some homemade dyes, respecting which we would have been pleased to have made inquiries had the manufacturer been present. Brother W. K. Barton had a very fine specimen of stone cutting on exhibition, in the shape of a square column for a grave; from the names on the sides we thought its execution must have been to him a labor of love.

## THE MEETING.

The meeting house and a bowery built at its side for the accomodation of the people, were crowded with an attentive congregation. Elders W. Woodruff, G. Q. Cannon, Thos. Taylor, J. F. Smith and G. Dunford, and President O. Hyde addressed the assemblage. We were delighted to meet here Elder Erastus Snow, who had come, on his way from his field of labor in the South to General Conference, to meet President Young and the company and to perform the remainder of the trip with them. He is in the enjoyment of good health. After partaking of the hospitality of Bishop Moffat we rolled out for

## GUNNISON.

In travelling this road the recollection of the valuable lives which have been lost upon it during the recent Indian troubles, saddened us. There was as fine a display made to receive the company at this town as the numbers of the settlers and the capabilities of the place would admit of. The children came to Bishop H. H. Kearnes', where the President and the most of the company stopped, and sang in their best style, their song of welcome. If Gunnison should receive no accession of numbers through outside emigration, it would only require a few years to give it a strong population of "home emigration" alone, judging by the number of children to be seen on every hand. The people here have had many serious difficulties to contend with. Bishop Kearnes and family have been here seven years; during that period they have moved four times. The Indian troubles have unsettled everything and everybody; but Gunnison occupies a beautiful location at present, and with the cessation of the troubles, the people will feel more settled. The infusion of a new, energetic element that has not suffered the discouragements and losses of the past few years which the citizens here have experienced, would be a great help to the place; good water

is wanted; but Twelve Mile creek, with some labor and expense, can be brought to their doors. The people are poor; but, in looking at their surroundings, we felt that if they could have peace, they would soon be surrounded by plenty. This is an important point, and will yet be a fine place of residence. From all that is yet known of the country the route past this place and up the Sevier river offers the greatest advantages for a railroad between this city and the Colorado river of any other known route. The meeting this evening was addressed by President Joseph Young, and Elders Jos. W. Young, Geo. Q. Cannon and W. Woodruff.

Sept. 25th, 1868.

Bidding our kind friends farewell we rolled out this morning early for Nephi, 45 miles distant. We were now "homeward bound," and though we had everywhere been treated with the utmost kindness and warmth of feeling, we felt, as all missionaries do when they are released to return home, gratified at the privilege. We stopped at the new settlement at Chicken Creek and ate dinner and held meeting. President Joseph Young, and Elders E. Snow and W. Woodruff and President D. H. Wells spoke to the people. The leading citizens of Nephi, accompanied by the brass band and choir of that place, were here waiting to receive the company when it drove up. From this point to Nephi the road runs through a most beautiful country. It was one vast meadow as far as the eye could reach on every hand, and with water for irrigating purposes, could be made a very superior farming district. At

#### NEPHI

Meeting was held in the evening; Elders Thos. Taylor, J. F. Smith, G. Q. Cannon and President Joseph Young addressed the people.

Sept. 26th, 1868.

We were hospitably entertained at Payson to-day at a public dinner. It was a sumptuous meal, and no pains were spared by Bishop J. B. Fairbank's and the people of his ward to make it an enjoyable and successful affair. We arrived, after a drive of about 43 miles, at

#### PROVO.

A meeting was held in the evening at which Elder A. M. Musser and President D. H. Wells spoke to the people.

Sunday, Sept. 28th, 1868.

The meeting this morning was addressed by President Joseph Young and Elders W. Woodruff, E. Snow and G. Q. Cannon. In the afternoon we took our departure for the city.

Every one who has spoken of this preaching tour pronounces it one of the best they have ever made. An uncommon flow of the Spirit has been enjoyed by the Elders, and they have spoken with a plainness and power seldom equaled. The people have been more than usually demonstrative in their receptions; the manifestations of regard for him whom God has chosen to be their leader, by giving him such hearty and loving receptions, has seemed to be a delightful gratification to them, and hard indeed would be the heart who could witness these spontaneous outpourings of affection on the part of the people and their children without being touched by them. President Young holds no government appointment, man has had no share in elevating him to the position which he fills; but God who chose him to lead His people has filled them with a deep, abiding and increasing love for him. He reigns in their hearts, and it is their highest delight to render him all the honor in their power. The most exacting ruler could not fail to receive gratification from such honor as is paid President Young. But the question arises, are the people as willing to receive and obey his counsels as they are to honor him. Our increase in the remarkable qualities which already distinguish and mark us a peculiar people depends upon this question of obedience. In every quarter of this land we see the fruits which it has produced. We feel assured that such visits as this, from which President Young and company have returned, will contribute to increase these fruits, and to bring the people into a condition of greater unity than at present—a consummation so desirable that to effect it every true Saint will unceasingly pray.

## MINUTES OF A DISTRICT CONFERENCE

HELD IN ABERDARE, WALES, OCT. 18, 1868.

10 a.m.

Present on the Stand—Albert Carrington, President of the European Mission; E. Morris, President of the Welsh District; and N. Pratt, J. S. Lewis, W. C. Thomas, L. W. Richards and T. P. Green, Presidents of Conferences.

Meeting commenced by singing and prayer.

Elder T. P. Green said that the Saints in his field of labor were very much scattered, but were all in good standing, and determined to do their best to roll on the work of the Lord.

Elder L. W. Richards said he was glad to meet the Saints in Conference. Said his Conference was free from debt, and the Saints were united in their labors. He had the opportunity of bearing his testimony to many during last summer while preaching out of doors, for which he felt thankful.

Elder W. C. Thomas said he was glad for the opportunity to report his Conference. All the Saints and Priesthood were united with him in their labors. They have baptized quite a number lately, and there were good prospects for additional baptisms.

Elder J. S. Lewis said he rejoiced in meeting with the Saints in Conference. Reported his Conference as being in good condition. They had organized night schools, which will do much good to all who will attend. He was grateful for the privilege of being sent to preach the Gospel.

Elder N. Pratt said that the Saints among whom he labored were doing their best to do right and live faithful to their holy religion. All the Priesthood were united with him in his labors, for which he truly felt thankful.

President E. Morris read the Statistical Report, which showed that there are in the Welsh District 37 Branches, 270 Elders, 49 Priests, 30 Teachers, 51 Deacons; 71 received; 57 removed; 35 excommunicated; 6 dead; 129 emigrated; 88 baptized; total, 1657.

He said he was glad to meet with the Saints in Conference, and for the opportunity to state the condition of

the Welsh District. The District is in a good condition; the Saints are generally striving to live their religion. He was called to succeed President John Parry, who returned home last summer, and was pleased in being able to say that the District was in a good condition when brother Parry left. Upwards of 1,000 have been added to the Church since he began to labor in Wales about three years ago. Much open air preaching has been done during the past summer, which he hoped would result in good. Now, since the summer is passed, we have organized night schools to teach those who are too poor to go to the other schools. He felt well, and exhorted the Saints to be true to their God and His work, that they may be saved in His kingdom.

President Carrington said he was pleased with the privilege of meeting with the Saints in Wales. He did not come here after the wealth of the world, but to do all the good in his power. Exhorted the Saints to be faithful, and to be preparing themselves to become united in all things, temporal as well as spiritual.

Singing by the choir.

Benediction by Elder Lewis.

2 p.m.

Singing and prayer.

President E. Morris presented the Authorities of the Church of Jesus Christ of Latter-day Saints as they are now organized, and they were unanimously sustained.

Elder W. C. Thomas spoke at some length, in a very interesting manner, upon various subjects.

President Carrington delivered an instructive discourse, which was listened to with very close attention.

Meeting closed by singing and prayer.

6 p.m.

Singing and prayer.

Elder T. P. Green expressed his joy in meeting the Saints in Conference for the first time in South Wales, and



rejoiced in being identified with the work of the Lord.

President Carrington occupied the remainder of the evening in giving such instructions as were deemed most appropriate; bore a strong testimony of the truth of the great latter-day

work, and expressed thankfulness for the good meetings they had enjoyed. Singing by the choir.

Benediction by Elder W. C. Thomas

T. R. JAMES,  
Clerk of Conference.

## MINUTES OF A CONFERENCE

HELD IN SWANSEA, AT THE ODD-FELLOWS' HALL, KING STREET, SEPT. 20, 1868.

10 a.m.

Present on the Stand, of the Elders from Utah, Elias Morris, President of the Welsh District; J. S. Lewis, N. Pratt, W. C. Thomas, and L. W. Richards, Presidents of Conferences.

Singing. Prayer by Elder J. S. Lewis. Singing.

All the Branches were reported by their respective Presidents to be in excellent condition.

Elder Lewis said that he was perfectly satisfied with the brethren and sisters constituting the Swansea Conference. They are a kind, willing, exceedingly kind to me, and are striving to live their religion. It is true that we occasionally find a man who is really a disgrace to the kingdom of God, and the reason we retain his name on our books is, because we have to look to the salvation of families as well as of individuals; perhaps, by excommunicating the head, the whole family would go to destruction, so we have to be cautious in plucking up the tares, lest we should pull up some nice bunches of young wheat. The day of separation will come by and by, and every one will go where he belongs.

President Morris said that he felt in his heart to bless the Saints, and felt that they were a blessed people. He was pleased with the Conference over which brother Lewis presided, and advised the Saints to continue faithful to God and to each other. Recommended the establishment of evening schools in all the Branches, for the benefit of those, both old and young, who have been deprived of the privilege of going to school. Gave some excellent instructions on practi-

cal "Mormonism," and the meeting was closed by singing, and prayer by Elder Pratt.

2 p.m.

After singing and prayer, the Authorities of the Church in Zion and in this land were presented before the Saints, and were unanimously sustained.

The time was then occupied by Elders Thomas, Pratt and Morris, in giving such instructions as were adapted to the various circumstances of the Saints in this country, more particularly impressing upon them to economize their small earnings so as to do what they could towards being gathered with the Saints in Zion where the Lord's poor are cared for, and where they can realize the earnings of their own labor and enjoy the further blessings and privileges there conferred.

6 p.m.

The meeting commenced as usual, with singing and prayer.

Addresses were delivered by Elders Richards, Pratt and Morris, treating generally on the first principles of the Gospel and the establishment of the kingdom of God in these the latter-days.

Elder J. S. Lewis sang "Man, know thyself," and the meeting closed by benediction.

The Hall was crowded during each meeting, and the best of order prevailed. Many strangers had the privilege of hearing the Gospel preached in the power of the Holy Ghost, which was bestowed most abundantly upon the speakers.

Reported by Elder P. STONE.

## SUMMARY OF NEWS.

The Junta at Seville, the "Express" states, are about to give practical evidence of their sincerity in the important matter of freedom of worship by formally laying the first stone of a Protestant church.

"What did you used to do, mamma, before you were married?" asked a cherubic four years old. "Well, my dear, I had a very good time." "A good time!" he exclaimed, indignantly; "what, without me!"

It is computed that about one-third of the couples who are married sign their marriage contract with a X. The remaining two-thirds do not sign with the cross, but we have heard it said (though, we confess, only by a bachelor) that their lives are doubtless distinguished by the X (cross) in after life.—*Quiz*.

The Czar of Russia has recently issued a ukase by which he subordinates the direction of the "United Greek Church" to the Ministry of Public Worship. This is nothing less than an anti-Papal manifesto.

A MUSICAL FAMILY.—Mrs. Mary L. Hutchinson, the mother of the Hutchinson family of singers, died recently of paralysis, at Milford, New Hampshire, aged 83. She was the mother of 16 children, to whom the musical powers with which she was naturally gifted were generously transmitted.—*New York Times*, Oct. 14.

THE INSURRECTION IN CUBA.—New York, Nov. 4. The Havana correspondent of the "New York Herald" states that the insurrection in Eastern Cuba is spreading. The insurgents are estimated at 6,000.

THE COTTON CROP IN BRAZIL.—The "Times" says the Brazilian advices state that the production of cotton in the province of San Paulo is estimated this season to be one-third greater than that of last year, it being reckoned equal to about 250,000 bales.

The Indians attacked the Pacific Railway on Oct. 31, interrupted the traffic, and wrecked one train. One person was killed. United States troops are being sent to protect the railway.

The following is reported in the "Gaulois":—Two gentlemen were speaking in one of the streets in Madrid of the departure of the Jesuit fathers. "Have you observed," said one, "that they never chanted the mass? It appears that such was the rule of the order." "I am not surprised," replied the other.

"Birds of prey do not sing."

The "Chicago Tribune" is jubilant over the Republican victories in Pennsylvania, Ohio, and Indiana. It becomes quite obstetric in its metaphor:—"The twins are born, and their names are Ulysses and Schuyler. The mother is as comfortable as could be expected. The daddy, old Uncle Sam, is as happy as a clam at high tide."

The "Church News" states that the Pope recently intimated to a distinguished Roman Catholic English peer that Archbishop Manning and Bishop Ullathorne would soon receive the cardinal's hat, and that the Scottish hierarchy is about to be restored, with the Right Rev. James Laird Batterson, some time curate of St. Thomas the Martyr, Oxford, as archbishop of Glasgow and primate of all Scotland.

We have from Valparaiso an extraordinary account of the election of a patron saint to one of the churches there, which was concluded on the 6th of September. The "Mercurio" says the favourite candidates was "the Adorable Savior of the World," who polled 19,946 votes; "the Most Holy Virgin" had 4132; sundry odd saints put in a poor show, polling in the aggregate 384 votes. After the election a Te Deum was sung and a sermon pronounced in celebration of the joyful event.

An anti-tobacco association has just been started at Paris, warmly supported by a confraternity of doctors. They will have it, says the Paris correspondent of the "Standard," that Cavour (who worked himself to death) was killed by a cigar, and that Count D'Orsay was also extinguished by the weed.